

OLD GERMAN POETRY

DEWAR

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*Early German*

*H. Barnes*

SPECIMENS

OF THE

Early-German Christian Poetry

OF

THE EIGHTH AND NINTH CENTURIES.

TO WHICH IS ADDED

A LITERAL TRANSLATION,

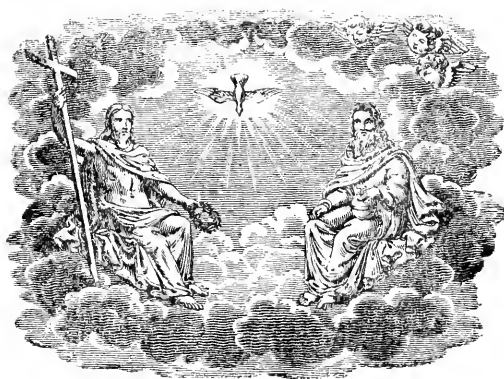
WITH CRITICAL AND ETYMOLOGICAL NOTES.

BY EDWARD H. DEWAR, M. A.

LATE OF EXETER COLLEGE, OXFORD,

CHAPLAIN TO THE BRITISH RESIDENTS AT HAMBURG

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## P R E F A C E.

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**T**Hese few pages contain a very humble attempt, — the first, as far as the Author is aware, that has been made, — to introduce into England a knowledge of the earliest compositions which are extant in the German language. Their intrinsic merits are sufficient to make them interesting; but the Author ventures to hope that some persons may perhaps be led by this trifling publication to engage in the study of the language in which they are written; a language which has a common source with our own; which throws light upon its origin, its structure and its laws, and supplies many a link to connect it with other tongues; a language moreover, which abounds in an original and highly interesting literature, including at least one composition, the *Nibelungen-lay*, which for poetical beauty may almost rank with the *Iliad* and the *Æneid*.

A literal translation has been added, and some notes, by the united aid of which it is hoped that students of the German language will be able to master most of the difficulties that may occur. Of the imperfect and defective nature of these notes the author is well aware: it was difficult to supply what was necessary, without exceeding the limits within which it was considered expedient to confine the present publication.

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## EARLY - GERMAN CHRISTIAN POETRY.

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THE character of every race of mankind has been much affected by the climate, the scenery, the fertility and natural productions of the lands, in which it has dwelt. While one branch of the Pelasgic family took possession of the sunny isles, and olive-clad hills of Greece, which supplied, almost unasked, the means of an easy existence; and were led by every object that met their eyes to associate excellence, human and divine, with beauty of form and expression (*καλοκαγαθία*); — while another branch of the same family, which colonized the somewhat sterner shores of Italy, were forced with severer labour to gain from the soil the nourishment which they required, and sought therefore perfection in a manly bearing (*virtus*); — the Germanic character was moulded, amid icy seas and dark forests of boundless extent, into one of deep and tender feeling, great susceptibility, wild valour, and an invincible love of personal freedom. To the very existence of such a character poetry is indispensable; and in Germany, from times immemorial, poetry has had a home.

It has excited some surprize that scarcely a vestige of this poetry, anterior to the introduction of Christianity, should have been preserved. Two incantations, one of four, and the other of eight lines, discovered at Merseburg in the year 1841, and published by Jacob Grimm, are all that remains of the poetry of heathen Germany. But this fact admits of an easy explanation; it was their poetical character, and the influence, always strong, but in their case peculiarly so, which the poetry of a nation exercises upon its faith, that doubtless presented the most serious obstacle to the first preachers of Christianity. They therefore directed their strongest efforts to the difficult object of making those, whom they were desirous of converting, forget the legends of gods and demigods, of

which their poetry must have almost entirely consisted; and were at all events most unwilling to perpetuate, by committing them to writing. The success of their holy undertaking seemed doubtless to depend upon the possibility of totally rooting out even the remembrance of the deities to whose service the people had been devoted.

Hence it arises that the mythology of ancient Germany is involved in hopeless obscurity; almost the only positive knowledge we have on the subject is derived from the accounts given by Caesar and Tacitus, which are necessarily very defective; and from an edict of the council of Lestines (Liptinae) A. D. 743, forbidding certain heathen practices, with which we thus become acquainted. Conjectures may certainly be formed, with great shew of reason, from the accounts which we have received of Scandinavian mythology; on this subject we derive a much more accurate knowledge from the two collections of heathen poems called the Edda of Saemund, the greater part of which was probably composed in the eighth century, and the Edda of Snorri, which though composed of heathen materials, was not collected until after the introduction of Christianity. But even with this assistance the knowledge which we obtain of German mythology is lamentably defective; more especially if we compare it with the ample details which have been handed down to us respecting the religious system of ancient Greece, and reflect upon the innumerable legends, which decify every hero who was renowned in Grecian story, and people with nymphs and fauns every hill and stream which the traveller meets with on Grecian soil.

It would on the other hand be a mistake to suppose, that, because we have no poem of ante-christian date, no trace of ante-christian poetry has therefore been preserved. The valuable and interesting romances of the age of chivalry (*heldensage*), the popular tales, (*volkssage*) and the legends, (*volksmärchen*) have mostly a heathen myth for their foundation; — and the form alone was altered. The heroic deeds which had in times of yore been related of gods and demigods were now assigned either to Christian saints and martyrs, or to Christian heroes; the substance of the most perfect of these, the lay of Siegfried and the Nibelungen is found even in heathen times to have been current in northern songs; and it is a remarkable instance, that the incantation for the cure of a sprain in the foot of a horse, which has been already mentioned as, with one other, the only relic of German heathen poetry, has been found in the Danish language in a Christian form, the

name of our Saviour Jesus Christ being substituted for those of Wodan and Balder. Another celebrated tale, the highly interesting poem of *Reineke der Fuchs*, has evidently a heathen source, and bears even traces of the Indian origin of the Germanic race. The popular tales of good and evil spirits, which are even yet so popular and have so strong a hold upon the inhabitants of some of the wilder mountainous districts, and which have afforded the materials of the delightful compositions of Musaeus, and the brothers Grimm, are all probably relics of heathen poetry.

When we see how long these have survived, we may readily imagine how powerful must have been the influence which in their freshness and perfection they exercised over the rude but sensitive people among whom they were current.

The first missionaries accordingly were not slow to perceive that the poetical temperament of the German nation required a peculiar mode of treatment, and the plan which they adopted proves at once the wisdom with which they accommodated themselves to the character of the people among whom they laboured, and the determination to overcome all difficulties which, under God's grace, could not be otherwise than victorious. It was in poetry that the poison of idolatry had spread through the entire system, and it was in poetry, they rightly saw, that the antidote of faith in the living God might be most successfully administered. It was in poetry therefore, that they gave to their new converts the narrative of the Gospels, to be committed doubtless to memory, as the exploits of their false gods had been; it was in poetry that they taught them to address the Almighty in prayer; it was a poetical description of the awful day of judgment, which was to supersede the long remembered and often sung glories of the Walhalla.

Among the earliest poetical compositions which have been handed down are translations of the "*Te Deum*" and two other hymns of St. Ambrose; but as original pieces are possessed of greater interest, the following have been selected, with the view of giving to lovers of Germanic literature some insight into the earliest poetry of the language.

1. The Wessobrunner prayer. This short piece dates from the eighth century; the manuscript is at Munich, and was published by Massmann in 1828.

2. Muspilli. A poetical description of the day of judgment; unfortunately only a fragment. The manuscript, which is in the library at Munich, dates from the ninth century, but the poem itself was undoubtedly composed in the eighth. It was published





was supposed to have been borrowed from the Scandinavian poetry. The later discoveries have however set this question at rest, and justified the opinion advocated by Grimm.\* That alliteration, even when used in conjunction with rhyme, is a valuable auxiliary in poetry seems to be acknowledged by the ablest masters of the art, who both in ancient and modern times have made abundant use of it, in order to give increased effect to a particular passage. Who does not remember that beautiful line in Gray's noble ode:

"Vocal no more, since Cambria's fatal day

To highborn Hoel's harp, or soft Llewellyn's lay;"

which has always justly been considered one of the most striking in the whole range of English poetry!

Müller, in dividing these early poems into regular stanzas, consisting, in the lay of Hildebrand of three long or six half lines, and in Muspilli of four long or eight half lines, has called attention to the fact, that each of these stanzas contain one long line with three alliterating letters. To this rule there are very few exceptions, and in some of these, as in the fourth line of the twenty third stanza of Muspilli, an alternating alliteration seems to be substituted for the simple one of three letters. This alternating alliteration occurs also in a beautiful passage of the anglosaxon poem Judith:

ic the, *frymda god* and *frôfre gæst*,

*bearn alvældan biddan ville:*

*miltse thîne me thearfendre,*

*thrinisse thrym!*

Another peculiarity to be observed is that the sense of each stanza is complete in itself, and does not run into the next. Haupt's Zeitschrift, Vol. III. p. p. 185. 447.

The poem Krist is the oldest complete poem extant in the high-german dialect, that from which the language of the present day is derived; it is likewise the first poem written in rhyme, and in regular strophes of four short lines. A few short extracts only are given; but they will suffice to shew the poetical beauties of the piece, as well as the minuteness with which the Author dwells upon every incident related in the gospels.

\* Grammatik: preface to Vol. III. p. 7.

## I. THE WESSOBRUNNER PRAYER.

THIS I enquire (*ascertain*) among men, the greatest of wonders,  
that earth was not, nor heaven above;

noh <i>paum</i> nohheinig	noh <i>pereg</i> ni uuas,
ni . . . . .	noh <i>sunna</i> ni scein,
noh <i>màno</i> ni liubta,	noh der <i>màreosèo</i> .
dô dâr <i>niuuht</i> ni <i>uuas</i>	enteô ni <i>uunteô</i> ,
enti dô uuas der <i>eino</i>	<i>almahtico</i> cot,
<i>mannô</i> <i>miltisto</i> ;	enti dâr uuârûn aul <i>manaké</i>
mit inan <i>cootlibhè</i> <i>geistà</i> .	

Enti cot heilac, cot almahtico, dû himil enti erda gauuorahôs, enti dû mannun sô manac coot forgâpi, forgip mir in dinô ganâdâ rehta galaupa enti còtan uuilleon, uuistôm enti spâhida, enti craft, tiuflun za uuidarstantanne, enti arc za piunîsanne, enti dînan uuilleon za gauuurchanne.

### NOTES.

It is interesting to trace the similarity between the poetical account of the creation contained in the introduction to this prayer, and the cosmogony of the Scandinavian mythology. In the older Edda there occurs a description, of which the German translation runs thus:

“Im anfang der zeiten war es, als Ymir baute.  
Da war weder sand noch see, noch die kalten wogen;  
die erde fand sich nirgend, noch der aufhimmel:  
ein gähnender schlund war, aber nirgend gras.”

\* \* \*

“Sonne wusste das nicht, wo sie einen saal hätte,  
Sterne wussten das nicht, wo sie stätte hätten,  
Mond wusste das nicht, welche macht er hätte.”

The striking resemblance which these lines from the *Völuspâ* bear to the introduction of the Wessobrunner prayer, conveying as they do the same idea of a chaos which was reduced to order by a superior Being who assigned also their functions and their powers to sun and moon and stars and to the different elements, has induced Müller (*Geschichte der altdeutschen Religion* p. 163) to suggest that in the latter the already existing heathen account of the creation was, perhaps unconsciously, adopted by the Christian poet.

Gafregin for gafreginu I. pers. pres. ind. of gafreginan, from the gothic *frainnan*, *fragen*; the prefix is found at different periods and in dif-

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## II. M U S P I L L I.

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1. . . . .	. . . . .
. . . . .	. . . . .
. . . . .	. . . . .
sin <i>fac</i> piquemé,	daz er <i>tôunjan</i> scal.

nor any tree; nor was (*not*) a mountain,  
 nor . . . . . nor did the sun (*not*) shine;  
 nor did the moon (*not*) give light; nor (*was*) the ocean sea.  
 When there nothing (*not*) was of endings nor of boundaries.  
 and there was the one almighty God,  
 of men the most bountiful (*God*); and there were also many  
 with Him glorious spirits.  
 And God holy, God almighty, thou (who) hast made heaven and  
 earth, and thou (who) to men so much good hast given, give me  
 according to thy mercies right faith, and a good will, and cunning  
 wisdom, and strength, devils to withstand, and evil to repel, and thy  
 will to work.

ferent dialects in the various forms *ga, ge, gi, ghi, ka, ke, ki, chi*. It is  
 used in composition with all verbs and many other words, and possesses  
 the same force of concentration as the greek, *συν, συν* and the latin *cum*,  
*con, co*. — *firahim*, from *firahi*, (in *Muspilli virahi*) *mann*, evidently related  
 to the latin *vir*. — *firiuiuzzô*. gen. pl. from *firiuiuzzi*, *wunder*; the etymology  
 is obscure; it is derived by Vollmer from the gothic *fairhvus*, *mundus* and  
*viti* (in the old-saxon *uuiti*, *uuit*), *spectaculum*. — *ero*, (later *ërde*) *die erde*;  
 gothic *airtha*, greek *ἔρα*, latin *arvum*. — *ûflhimil*, compounded of *ûf, auf*,  
 and *himil*, *der himmel*, gothic *himins*; so *οὐρανός ὑπερθεν*. — *paum*,  
*baum*. — *pereg, berg*. — *sunnâ, die sonne*; gothic *sunnô*. — *seein*, 4. pers.  
 sing. praet. from *scinan, scheinen*. — *liuhta* for *liuhtita*, from *liuhtan*,  
*leuchten*. — *mârcosêo; mâreo* is the gen. pl. of *mâri, das meer*; latin *mare*. —  
*entêo ni uuentêo*; gen. pl. governed by *niuuiht*; *enti* expresses the extreme  
 points in space, the beginning and end; *uuenti* the outline or boundary. —  
*miltisto*, the superlative of *milti, milde*. — *manakê, manche*. — *eootlih*,  
*guot-lich, goodly, glorious*. — *mit inan*; *mit* here has an accusative, but  
 more commonly a dative. — *gauuorahitôs*, 2. pers. sing. praet. from *uur-*  
*chan*, gothic *vairkjan, wirken*, to work, to make. — *in diuô gauâdâ*; observe  
 this use of *in* with the accusative. — *reht, recht, right*. — *galaupa, glaube*. —  
*spâhida*, acc. sing. from *spâhi, spæhe, klug*. — *tiuflun*, for *tiufalun*, from  
*tiufal, teufel*. — *arc, das arge*. — *piuuisan, beweisen, abweisen*. — *uuilleo*  
*wille*.

## II. M U S P I L L I.

I. . . . .  
 . . . . .  
 . . . . .  
 his day may come, that he shall die.

2. Uuanta sâr sò sih diu sêla in den sind arhevit,  
enti si den lîhhamun lîkhan . . . . . lâzzit,  
sò quimit ein heri fona himilzungalon,  
daz andar fona pebbe: dâr pâgant siu umpi.
3. Sorgên mac diu sêla unzi diu suona argêt,  
za uuederemo herje si gi/hâlôt uuerdê,  
uuanta ipu sia daz satanazes kisindi kiuiuinîit,  
daz leitit sia sâr dâr iru leid uuirîit;
4. In fuir enti [in] f'instri: dazî ist reht[o] virinlîh ding.  
upi sia avar ki/hâlôt diê, diê dâr fona himile quemant,  
enti si derô engilô eigan uuirîit;  
diê pringent s[ia] sâr ûf in himilô rîhhi.
5. Dârî ist lîp âno tôd lioht âno finstrî,  
selida âno sorg[ûn]; [dâr] nist nêo man siuh:  
denne der man in par[adî]sû pû kiuiuinîit  
hûs in himile . . . . , dâr quimit imo hilfa kinuok
6. Pidiû ist d[urft] mîhhil allerô mannô uuelîhhe  
. . . . .  
. . . . daz in es sîn muot kispânê,  
daz er kotes uuillun kerno tuo,
7. Enti hella fuir harto unîsê,  
pebbes pîna, dâr piutit der satanaz altist  
keizzan lauc. sô mac luckan za diû,  
sorgên drâto der sich suntigan uueiz.
8. Uuê demo in vinstri scal sinô virinâ stuen,  
prinman in pebbe; daz ist rehto paluuê dink,  
daz der man harêt ze gote, enti imo hilfa ni quimit.  
uuânit sih kinâdâ diu [uueênaga sêla].
9. Ni ist in ki/huctin himiliskin gote,  
uuanta hiar in uuerolti after ni uuerkôta;  
sô denne der mahtîgo khuninc daz mahal kipannit,  
dara scal queman chunnô kilîhhaz;
10. Denne ni kitar parnô nohhcin den pan furisizzan,  
ni allerô mannô uuelih ze demo mahale sculi.  
dâr scal er vora demo rîhhe az, rahlu stantan  
pî daz, er in uuerolti ki/uuerkôt hapêt.
11. Daz hîrtîh rahhôn dia uueroltrehtuuîson.  
daz, sculi der antichristo mît Eliase pâgan.  
der uuarch ist ki/uuâfanit . . . . .  
denne uuirîit untar in uuîk arhapau.

2. For as soon as the soul raises herself on the way,  
and leaves the body lying,  
then comes one host from the stars,  
the other from hell; they fight for her.
3. Anxious may be the soul until the judgment goes forth,  
to which army she shall be taken.  
for if the retinue of Satan wins her  
that leads her quickly, where sorrow will be to her,
4. Into fire and into darkness: that is a right fearful thing.  
but if they take her, who come from heaven,  
and if she becomes the property of the angels,  
they quickly carry her up into the kingdom of heaven.
5. There is life without death, light without darkness,  
dwelling without care; there is no man sick;  
if man in paradise wins a dwelling,  
a house in heaven, — then comes to him help enough.
6. Therefore there is great need to every one of all mankind,  
.....  
..... that his mind persuade him to this,  
that he readily do the will of God,
7. And strongly avoid hell-fire,  
the pains of pitch; where the old Satan offers  
hot flame. So may he think thereon,  
quickly take care, who knows himself to sin.
8. Woe to him who in darkness shall expiate his crimes,  
burn in the pitch; that is a very evil thing,  
that man shall cry to God, and help comes not to him;  
the wretched soul deludes itself with (the hope of) mercy.
9. She is not in the memory of the heavenly God,  
since here in the world she did not work accordingly;  
when then the mighty king announces the judgment,  
that thither shall come every race;
10. Then dares not one of the children (of men) neglect the summons,  
that every man should not (come) to the judgment.  
there shall he stand before the kingdom (king) to give account,  
for what he in the world has worked.
11. This I heard say the very wise men of the world,  
that the antichrist shall fight with Elias.  
the evil one is armed .....  
then will commence between them the fight.

12. *Khenfun* s[int] sô *kreftic*, diu *kôsa* ist sô mihhil.  
*Hêlias* strîtit pî den êuuîgon lîp,  
 uuili dên rehtkernôn daz *rîhhi* kistarkun:  
 pidiû scal imo *helfan* der *himiles* kiuaaltit
13. Der *antichristo* stêt pî demo *altfiante*,  
 stêt pî demo *satanâse* der inan *farsenkan* scal:  
 pidiû scal er in deru *uuîcsteti* uunt *pivallan*  
 enti in demo *sinde* sigalôs uuerdan.
14. Doh uuânit des vila gotmannô  
 daz *Hêlias* in demo *uuîge* *aruaa*[rtit uuerdê]  
 . . . . .  
 . . . . .
15. [Sâr sô da]z, *Hêliases* pluot in erda kitriufit,  
 [sô] inprinnant die *pergâ*, poum ni kistentit  
 einic in erdu, ahâ artruknêt,  
 muor varsuuilhit sih, suilizôt longjû der himil.
16. *Mâno* vallit prinnit *mittilagart*:  
 stein ni kistentit einik in erdu:  
 verit denne statuago . . . . . in lant,  
 verit mit diû *vuirû* virihô uuîsôn.
17. Dâr ni *mac* denne *mâk* andremo *helfan* vora dem *muspille*:  
 denne daz *preita* uusal allaz varprennit,  
 enti *vuir* enti lûft iz allaz arfurpit.  
 uuâr ist denne diu *marha* dâr man dâr êo mit sînên *mâgon*  
 . . . . . piec?
18. Diu *marha* ist farprunuan; [diu] sêla stât piduungan,  
 ni *uweiz* mit *uuîû* puozê: s[âr] verit si za *uuîze*.
- pidiû ist demo *manne* sô guot, denner ze demo *mahale* quimit,  
 daz er *rahhônô* uuelihha rehto arteilê.
19. Denne ni dar[f] er sorgên, denne er ze deru suonu quimit.  
 ni *uweiz* der *uuênago* man *uuielihhan* u[rte]il er hapêt,  
 denner mit den *miatôn* *marrit* daz rehta,  
 daz der *tiuval* dâr pî k[itarnit] stentit.
20. De[r] hapêt in ruovu *rahhônô* uuelihha,  
 dass der man . . . . . upiles kifrumîta,  
 daz er iz allez kisagêt denne er ze deru *suona* quimit.  
 ni scolta sîd mannô *nohhein* . . . . .
21. . . . .  
 . . . . .  
 . . . . .  
 mannô *nohhein* *miatûu* [intfahan].

12. The combatants are so<sup>d</sup> mighty; the cause is so great.  
 Elias fights for eternal life,  
 he desires to establish the kingdom for the righteous:  
 therefore will aid him He who rules in heaven.
13. The antichrist stands by the old fiend,  
 stands by Satan who shall overwhelm him:  
 therefore shall he on the field of battle fall wounded  
 and in this pass (this time) be without victory.
14. Yet is it the opinion of many men of God  
 that Elias in the strife shall be injured . . . . .  
 . . . . .  
 . . . . .
15. As soon as the blood of Elias drops on the earth,  
 then burn the hills; no tree remains standing,  
 not one on the earth; rivers dry up;  
 the sea wastes away; heaven is consumed in flame.
16. The moon falls, the surface of the earth burns:  
 not a single stone remains standing on the earth:  
 then comes the day of retribution into the land,  
 comes with fire to seek out mankind.
17. Then one relative may not help another before the fire:  
 when the broad shower (of fire) burns up every thing,  
 and fire and air purify it all.  
 where is then the landmark, for which man ever contended  
 with his relatives?
18. The landmark is burned up; the soul stands laden  
 she knows not with what she may atone: she is straightway  
 carried to judgment.  
 therefore is it for man so good, when he comes to the judgment,  
 that he should (here) decide every cause rightly.
19. Then need he not be troubled, when he comes to the judgment.  
 Wretched man knows not, what sentence he has,  
 if with bribes he perverts the right,  
 that the devil stands by concealed.
20. He has in account every thing  
 that man of evil has done,  
 that he may say it all when he comes to the judgment.  
 no man therefore should . . . . .
21. . . . .  
 . . . . .  
 . . . . .  
 . . . not any man receive bribes.





22. When the heavenly trumpet is sounded  
and the avenger arises on his path,  
then rises with him the most mighty army,  
which is all so bold, that none can withstand it.
23. Then goes he to the place of judgment which is marked out:  
there is issued the judgment, of which has always been told.  
then go the angels over the boundaries  
wake the nations, send them to judgment.
24. Then shall every man rise up from the dust,  
free himself from the burden of the mound: his body shall  
come again to him,  
that he may give of all a right account,  
and that it may be awarded to him according to his deeds.
25. When He is sitting, who shall judge  
and shall award to the dead and the quick,  
then stands around him a host of angels,  
of good men (a great company).
26. There come to the judgment so many who rise;  
so there no man can conceal any thing;  
there shall then the hand speak, the head say,  
of all the limbs each, unto the little finger,
27. What among these men it has wrought of evil.  
there is no man ever so cunning, who can lie in any thing.  
that he could conceal any one of his deeds,  
that it be not all proclaimed before the king.
28. Except he with alms . . . . .  
and with fastings has expiated his crimes.  
for (he need not fear) who has expiated.  
when he to the (judgment comes).
29. Then is carried forth the sacred cross,  
on which the holy Christ was hanged.  
then shews he the wounds which in his human nature he received,  
which (for love) of mankind . . . . .

to become *ll*. and in fact we have the same word in Anglo-Saxon in the form *spillan*. The whole word would then be a peculiarly appropriate designation of fire, the destroyer or consumer of wood. Grimm's *Mythol.* 467. and Beilhack's *Denkmäler des deutschen Volkes*, p. 73.

1. *touujan*; in Gothic *daujan*, which is however transitive, to kill.
2. *lihamun*, *leichnam*; from *li*, *leiche*, Gothic *leik*, the body; and *hamo* from the Gothic *hamōn*, *gahamōn*, to clothe. *li*-*hamo* is therefore the bodily clothing of the soul or perhaps originally the exterior co-

- vering of the body, the skin. From the same root ham come also himins, *der himmel*; hemedē, *hemde*, *hemd*; the *camisia* of the romancers, the French chemise, and Italian camicia.
- himilzungalon; the stars; literally the tongues of heaven: "there is no speech or language, but their voices are heard among them."
- peh, *pech*; a natural figure for the regions of everlasting torment.
- dâr-umpi, *darum*; one word separated by the intervening pagant sin.
3. suona, *versöhnung*, judgment; hence suonntag, *sonntag*, the day of judgment, the Lord's day. — kisindi, *gesinde*.
  4. kihâlout, from halòn, *holen*, *rufen*; "Saul made havoc of the church, entering into every house, and haling men and women, committed them to prison." Acts VIII. 3.
  7. uuisē, the same word occurs in the Wessobrunner prayer as pi-uuisan. laue, *lohe*, from liuhan, *laue*, *laubans*; from the same root are derived the Gothic liubath, and the latin lux.
  8. uuànit sih; sih biuuanjan with Gen. to deceive oneself with, to entertain a vain hope of a thing.
  9. kipannit; bannan, kipannan, *ankünden*, to proclaim banns.
  10. ribhe; the kingdom for the king occurs frequently in the poem Hêljand.
  11. uuerolt-reht-uuison; the very (right) wise men of the world. uuarich; the evil one; in the Hêljand, uuarag; in Anglo-Saxon *verg* or *verh*; English, wretch. In Icelandic *vargr* is a reckless man and also a wolf. Horne Tooke, who had a very imperfect knowledge of the Germanic languages, makes wretch the past participle of the gothic *vrikan*, in early-german *rêchan*. *râchen*, to take vengeance; whereas it comes from *vaurkjan* or *fravaurkjan*, in early-german *verwurchen*, *wûrgen*, *erwûrgen*, to worry, to destroy. The "destroyer" is evidently a much more appropriate appellation either for the enemy of mankind, or for a wolf, than "the avenger." Diversions of Purley p. 516
  12. khenfun, *kämpfer*. — kôsa. latin *causa*.
  14. gotmannô; men of God, divines, schoolmen.
  15. muor occurs only in this place; latin, *mare*?

KRIST; *das älteste, von Otfried verfasste, hochdeutsche Gedicht.*  
Buch I. cap. 1.

Cur scriptor hunc librum theotisce dictaverit.

Ziu sculun frânkon, so ih quâd	zi thiû éinen uuesan úngimah,
thie kutes unih̄t n̄ duáltun	thie uuir hiar óba zaltun?
Sie sint so sáma kuani	sêlb so thie románi;
n̄ thârf man thaz ouh̄ rêdinon,	thaz kriach̄ in thes giuuídarou.
Si éigun in zi núzzi	so sámalicho unízzi;
in fêlde joh in unáldē	so sint sie sáma balde;

16. mittilagart; orbis terrarum. gart, Gothic gards, *garten*, an enclosed place. It has already been mentioned that according to the Scandinavian, and doubtless also the German mythology, there were nine distinct worlds; the centre one of these, called midhgardhr, was supposed to be the earth inhabited by mankind. As the Gothic midjungards, the Early-german mittingart, mittigart, mittiligart, the Early-saxon middilgard, and the Anglo-saxon middlangard all convey the same idea, it is probable that this supposition was received throughout the whole German race. Müller's *Geschichte*, p. 163.
17. arfurpit, from arfurpan, to purge, purify; English furbish; from viur, fire, as purus, purgare from  $\pi\tilde{\upsilon}\rho$ .
19. urteil, *urtheil*; Schmeller reads *uehsil*, *wechsel*, reward. miatôn from miatâ, *micthe*, bribe. — marrit from marrian, English to marry.
20. Schmeller supplies in the second line êr enti sid, sooner and later; Müller suggests in firihin, among men. upiles, *des übels*; the genitive after dasz.
22. pald, English bold.
23. deota, *Volk*: Gothic thiuda, whence thiudans, king, and thiudinassus (in the Lord's prayer), kingdom.
24. molta, English mould; earth, or dust.
25. quekkhên, from quekkh; English quick or living; German keck. gomônô, from gomo, latin homo. Schmeller supplies in the last line "girusti so mihil."
26. houpit, *haupt*; Gothic háubith; Early-saxon, hòbid; Anglo-saxon. heáfod; Engl., head; the part heaved or raised up. luzigun from luzig, English little; in the modern Plattdeutsch of Holstein, lütj, lütje: min lütj kindjen, my little child.
27. mord is here used for any crime.
28. kipuasztâ, from pnaszen, büeszen. *büssen*, derived from buosze, buosz, *besserung*.
29. frônô, from frô, Lord; Gothic, frauja; whence also is derived frau. frôna is everything belonging to the Lord, and is still in use in composition with many words: frohndienst, frohnelechnam, frohnaltar

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## CHRIST.

Book I. Chapter 1.

Reasons for writing this book in the German language.

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WHY should the Franks (Germans), as I said, be for this alone unfit,

as none of the nations have denied, which we have reckoned above?

They are quite as brave, even as the Romans;  
nor may one also say this, that the Greeks rival them therein.

They have for their use just the same skill;  
in the field and in the wood they are equally bold;

Richiduum ginúagi,  
 zi uuáfane snelle  
 Si búent mit gizúngon,  
 in guátemo lánte:  
 Iz ist filu feizit,  
 mit mánagfalten éhtin:  
 Zi núzze grébit man ouh thár  
 joh bi thía meina  
 Ouh thára zua fúagi  
 joh lésent thar in lánte  
 Sie sint fástmuate  
 zi mánageru núzzi:  
 Sie sint filu redje  
 ni gidúrrun sies bigínna:  
 Liut sih in nintfúarit  
 ni sie bíro guáti  
 Joh ménnisgon álle,  
 ih uueiz iz gót uuorahtha.)  
 Nist liut thaz es bigínne,  
 in éigun sie iz firméinit,  
 Sie lértun sie iz mit suérton,  
 mit spéron filu uuázzo:

Gidán ist es nu rédina  
 ouh góte thiononte alle  
 Nu uuill ih scriban unser héil,  
 so uuir nu biar bigúnna.  
 Thaz, sié ni uuesen éino  
 ni man in íro gizungi  
 Joh er ouh íro uuorto  
 ther si zímo holota,  
 Ist ther in íro lante  
 in ánder gizungi  
 Hiar hor er ío zi guáte  
 daz uuír imo biar gisúngun  
 Nu frénuen sih es álle,  
 joh so uuér si hold in múate

Thaz, uuir Kríste sungun  
 joh uuír ouh thaz gilébetun

joh sint ouh filu kuani:  
 so sint thie thégana alle.  
 joh uuarun ío thes giuunón,  
 bi thiú sint sie únsante.  
 hártó ist iz giuueízit  
 níst iz bi unsen fréhtin.  
 ér inti kúpbar  
 ísine steína.  
 sílabar ginúagi.  
 góld in íro sante.  
 zi mánagemo guate  
 thaz dúent in íro uuízzi.  
 sih fianton zirretinne.  
 sie éigun se ubaruuúnna.  
 thaz íro lánt ruarit,  
 in thíonon ío zi noti.  
 (ther sé iz ni untarfálle  
 al éigun se íro forahtha.  
 thaz, uuidar in ringe:  
 mit uuáfanon gizéinit.  
 náles mit then uuorton;  
 bi thiú fórahthen sie se nóh so.

thaz, sie sint guáte thegara.  
 joh uuísduames folle.  
 evangéljona deil,  
 in frénkisga zungun;  
 thes selben ádeilo,  
 Krístes lóh sungi;  
 gilóbot uuerde hártó,  
 zi gilóubon sinen ládota.  
 iz álles uuio nintstánte,  
 firméman iz ni kúnni:  
 uuaz, gót imo gebíete,  
 in frénkisga zúngun.  
 so uuer so uuóla uuolle  
 fránkono thíote:

in únsera zungun,  
 in frénkisgon nan lóbotun.

Riches (have they) enough, and they are very daring:  
to (seize their) arms swift are all the warriors.

They live with store of goods, and were ever used thereto.  
in a good land; therefore are they highly esteemed.

It is very fruitful; this is abundantly proved  
with manyfold fruits: not is it so by our merits.

For use also they there dig brass and copper  
and, as I think, crystal.

Also thereto add silver enough;  
and they gather in the country gold in their sand.

They are of strong courage to manifold good,  
to much benefit; that does for them their knowledge.

They are very quick to rescue themselves from enemies:  
they dare not begin it; they have conquered them.

A nation does not escape them that touches their land,  
that they do not, owing to their bravery, serve them from compulsion.

And all men, (that the sea interposing do not hinder it,  
that, I know, God hath wrought) all have fear of them.

There is no nation that would begin to contend against them:  
they have rendered them averse from it, have shewn them with arms.

They have taught it to them with swords, not with words;  
with very sharp spears; therefore may they yet thus fear.

\*                      \*

This has now been said that they are great heroes (good swords)  
and all serving God, and full of wisdom.

Now will I describe our salvation, portions of the gospels.  
as we now here begin, in the frankish tongue.

That they be not alone without a share in the same,  
that no man in their tongue sing the praise of Christ.

That He by their words also be praised very much,  
who called them to Himself, invited them to His faith.

Is there one in this land who in other wise does not comprehend it,  
in other tongues cannot understand it:

Here let him ever hear to the good which God has offered him,  
which we here have sung to him in frankish tongue.

Now rejoice at this all, whosoever would well,  
and whosoever is favourably disposed in his mind to the people of  
the Franks:

That we have sung Christ in our language,  
and that we have lived to see this, and in frankish tongue have  
praised Him.

## NOTES.

The letters printed in Italics suffer elision; it will be seen that this license is sometimes taken with the commencing vowel of a word.

dnaltun, from tuellen, dengare. — kuani, English keen.

samahlih, latin similis. — unizzi, witz, *geschicklichkeit*; English wit; from the Gothic vitan. The various derivatives from the Sanserit root “vid” present a remarkable proof of the affinity existing between the different languages of the Indo-Germanic race. Take for instance

Sanserit	Gothic.	(German,)	Greek.
vêda	vait	( <i>weiss</i> )	οἶδα
vett’a	vaist	( <i>weiss</i> t)	οἶσθα
vêda	vait	( <i>weiss</i> )	οἶδε
vidima	vitum	( <i>wissen</i> )	ἵδμεν
vida	vituth	( <i>wisset</i> )	ἵστε
vidus	vitum	( <i>wissen</i> )	ἵσασθε

Observe especially through all the languages the application of the law called in Sanserit Guna, and in German Umlaut, according to which the radical i becomes a diphthong in the singular, and is restored in the plural. This law preserves its influence even in languages of romanian origin, as: tiens, tiens, tient, tenons, tenez, tiennent; where the 3. pers. plur. in perfect accordance with the law, follows the analogy of the singular because the e in the final syllable is mute. Vide Bopp’s sprachvergleichende Kritiken, p. 13.

unâfan, *waffe*. Gothic vêpn. — thegan is originally a male child (in the translation of Tatian’s *Hermony* occurs degankind); hence like the corresponding Greek word τέκνον, and the Latin puer, it came to signify a servant, attendant, warrior, and afterwards *degen*, a sword.

gizing, *zeug, einrichtung*.

isine steina, ice stone, crystal,

fûagi, *fûge*.

fâstmuote, *fest gemûthet, muthvoll*. muot, muat, the principle of life, the powers of sensation, and thought, and will, Greek ψυχη, is one of those words, for which our language furnishes no corresponding term. Our Anglo-saxon forefathers used mod, and a glance at the numerous forms in which it was in use, will shew how rich their language was, and how much, in this respect, it lost by the introduction of the romanian element, which very rarely ventures upon derivatives and compound words, and for the most part succeeded in ejecting these from the English language, even where it allowed the roots to remain in use. (Behnisch über das Verhältniss der deutschen und romanischen Elemente &c.) Thus from *mod*, mood, were derived:

Buch I. cap. 12.

Pastores erant in regione eadem.

Tho wârun thar in lante  
thes fêhes datun unârta

hîrtâ haltente:  
nuidar fiânta.

Verbs,	<i>modian</i>	} to be brave	Substantives, <i>modgethanc</i> , resolution.	
	<i>modigan</i>		} determined,	<i>modgethoht</i> , power of thought.
	<i>modgian</i>		} angry.	<i>modgewinne</i> , sorrow.
Adjectives,	<i>modig</i> , moody, proud.		<i>modhete</i> , anger, hate.	
	<i>modful</i> , brave, excited,		<i>modleaste</i> , cowardice.	
	<i>modga</i> , lofty.		<i>modnesse</i> , pride.	
	<i>modhwata</i> , eager		<i>modignesse</i> , moodiness, anger.	
	<i>modilie</i> , magnanimous.		<i>modsefa</i> , discernment.	
	<i>modleas</i> , cowardly.		<i>modsorg</i> , care.	
	<i>modstathol</i> , determined.		<i>modseornesse</i> , weakness of mind.	
	<i>modthwaer</i> , patient.		<i>modstatholnysse</i> , determination.	
Adverb,	<i>modiglice</i> , moodily.		<i>modsumnesse</i> , agreement.	
			<i>modthwaernesne</i> , patience.	

Our language however, although it has lost much by thus becoming assimilated to the French, is still in this respect superior to it and even approaches the German. We have only to attempt the translation of any passage of the loftier poetry of England or Germany into French or Italian, to be convinced of the difficulty if not impossibility of rendering the expressive compound words, in which the Germanic languages abound, in those of romanic origin. In any passage from Thomson's Seasons, how easily are such expressions as "worldreviving sun," "allsurrounding heaven," "wideimperial Rome," "secreetworking hand of nature," rendered by the german "welterquickend sonnenlicht", "der allumgränzende himmel", "das weltbeherrschende Rom", "die geheimschaffende hand der natur." How impossible is it on the contrary to express the meaning in French without making use of insipid circumlocutions. One or two writers, such as Ronsard, and more recently Montagne, made an attempt to supply this defect; but such expressions as "sommeil charmesouci," "vent chasseneue," "l'abeille suceleur," were manifestly opposed to the genius of the language and the taste of the nation, and found as little favor as do the endeavours of a writer of the present day to introduce a mass of pindaric compounds, common enough in German, into the English language, the principles of which are too firmly established to admit of such a sudden innovation. *zirretinne*, for *zi-irretinne*. — *nintfuarit* for *ni-intfuarit*.

*io*, *eò*, Gothic *aiv*; *je*, *immer*.

*gidan*, *gethan*, from *tuon*. — *redina*, *rede*.

*adeilo*, *untheilhaft*.

*iro uorto*; genitive, signifying "through their words."

*alles uuoio*, *alio modo*.

*thiote*, from *thiot*, *volk*. — *gilehetun*, *erlebten*. — *nan* for *inan*.

#### Book I. Chapter 12.

There were in the same country shepherds.

There were in that land shepherds keeping (their sheep); they did keep guard over their flocks against enemies.

Zi in quam bóto scóni  
joh uuúrtun sie inliúhte  
Fórahthen *sie* in tho gahun  
joh hintarquámun hártó  
Spráh ther gotes bóto sár:

éngil scinénti;  
fon himilisen lichte.  
so sinan anasáhun;  
thes gótes boten uuórto.  
“ih scál iu sagen uuúntar:

iu scál sin fon góte heil  
Ih scál iu sagen imbót  
ouh nist ther er gihorti  
Thes nuirdit uuórolt sinu  
joh al giscáft, thiú in uuórolti  
Niuui bóran habet thiz láut  
theist drúhtin krist gúater  
In Bétlehem. thine kúniaga  
fon in uuard ouh gibóran iu  
Ságen ih uh, gúate man,  
zéichan ouh gizámi  
Zi theru búrgi faret hínana:  
kind niuui bóranaz,

náles fórahtha nihein.  
gibot der himiliso got.  
so frónisg arúnti.  
zi éuuidon blidu,  
thésa erdun ist ouh dreténti.  
then himilison héilant,  
for júngeru múater,  
thie wárun alle thanana.  
sin múater magad scónu.  
uuió ir nan sculut fíndan.  
thuruh thaz, seltsáni.  
ir findet, so ih iu ságeta.  
in kripphun gilégitaz.”

Tho quámun, unz er zin tho sprah,  
himilisu ménigi  
“In himilriches hóhi  
si in érdú fridu ouh állen,

éngilo hériscap  
sús alle síngenti:  
si góte gúallichí,  
thie sol sin gúates uuillen.”

### *Mystice.*

Sie kúndtun uns thia frúma frua joh lértun ouh thar sang zúa:

in hérzen hugi *thu* inne,  
Ni laz thir innan thina brúst  
thaz er fon thir nistriche  
Uuir scúlan uaben thaz sáung,

waz thaz uers sínge.  
árges uuillen gilúst,  
then fridu in himilriche.  
theist scóni gotes antfang.

nuanta éngila uns zi bílide  
Bíscop, ther sih uuáchorót  
ther ist ouh nuirdig scónes  
Thie éngila zi himile  
in gisiht fróno,

bráhtun iz fon himile.  
ubar kristinaz thiót,  
éngilo gisiunes.  
flúgun síngante,  
thar zámun se scóno.

### NOTES.

fehcs, *vieh*, cattle; from *vèch*, *fèch*, variegated; so *ποιζίλος*, *pecus*.  
boto *bote*. — hintarqueman, to be terrified; literally, to start back.  
nales forahtha nihein, *gar nicht furcht keiner*, i. e. *keiner habe furcht*.  
arúnti; a message; Anglo-saxon *arend*; Norwegian *eyrindi*; from the Gothic  
*airus*, a messenger, or ambassador, and *airinon*, to carry a message. It is



To them came bright messengers, shining angels:  
and they were illuminated by heavenly light.

They immediately feared, as soon as they beheld them,  
and were terrified greatly at the words of the messengers of God:

The messenger of God quickly spake: „I am to proclaim to you  
a wonder;

salvation shall be to you from God: let none of you be afraid.

I am to proclaim to you a message, the heavenly God has commanded,  
and there is no one has ever heard so glorious a message.

Mankind to eternity will be glad thereof,  
and every creature that in all time lives and moves upon the earth.

This land has newly borne the heavenly Saviour,  
which is the gracious Lord Christ, from a virgin mother,

In Bethlehem. Thy kings, they were all thence;  
from them was also born to you his mother, a pure virgin.

I tell you, good men, how ye shall find him;  
and (give you) a fitting sign concerning this miracle.

Go to that town; ye will find, as I told you,  
the Child newly born, laid in the manger.

There came while he thus spake to them, a host of angels  
a heavenly company, all singing thus:

„In the heights of heaven be glory to God;  
and in earth be peace unto all, who may be men of good will.”

### *Mystice.*

They early proclaimed to us the good Lord, and taught us also  
a lesson;

do thou ponder in thy heart, what that verse teaches.

Let not the lust of an evil desire dwell in thy breast,  
that it may not deprive thee of peace in the kingdom of heaven.

We are to practise that lesson, which we have received from the  
Holy God,

since angels, as a pattern for us, brought it from heaven.

The bishop, who is a watchman over the Christian people,  
he is also worthy to see the bright vision of angels.

The angels flew singing up to heaven,  
in the sight of all; there appeared they so beautiful.

possible that the word *Aurinia*, which in Tacitus, Germ. 8, is the name of a woman, who was doubtless, as a prophetess, looked upon as a messenger of the Gods, is connected with the same root, and designates not the individual, but the order to which she belonged. In like manner that of *Veleda*, which occurs in the same passage, has been derived from the

Welsh verb *gweled*, to see. This derivation acquires a much greater degree of probability, when we remember the connection which undoubtedly existed between the religious system of Germany and that of the Celtic tribes.

in *uorolti*; see the note on *uorolt*, below p. 30.

*giscapt*, *geschöpf*, from *scafan* to create. — *blidu*, Engl. *blithe*.

*thîné kuningà*; addressed to the nation.

*gizâmi*, from the verb *zemen*, Gothic *tîman*, *gatîman*, Greek *δέμω*, *convenire*, *decere*.

With regard to the Song of the Angels it may be interesting to observe, that not only the Anglo-saxon, which was made from the old Latin, but also

Buch I. cap. 17.

De stellâ et adventu magorum.

Tho quaman ôstana in thaz laut, thie îrkantun sînnun fart,

stêrrono girûsti :

Si êiscotun thes kîndes  
Joh kûndtun ouh tho mari

Uuarun frâgenti  
Joh bâttun io zi nôti

Si zaltun sêltsani  
uuûntar filu hêbigaz :

Thaz io fon mágad burti  
intî ouh zêiehan sin scônaz,

Sâgetun thaz sie gahun  
Joh dátun filu mári

„Uuir sâhun sinan stêrron,  
Joh quâmun thaz uuir bêtotin,

Ostar filu fêrro  
ist iaman hiar in lâute

Gistirri záltun uuir io :  
bi thiû bíron uuir nu giêinot

So scribun uns in lâute  
thaz ír uns ouh gizêllet

So thiû uort tho gâhun  
hîntarquam er hártô

Joh mánmiliches hóubit  
gihórtun úngerno

thaz uuárun iro listi.

sar io thés sindes,  
thaz er ther kúning uuari.

uuar er gibóran uuurti,  
man in iz, zéigoti.

Joh zêiehan filu uuábi,  
uuantaz er ni hórta man thaz,

man gibóran uuurti;  
in himile so scúnaz,

stêrron einan sâhun,  
thaz er sîn uuari.

thoh uuir theraz búrgi irron :  
gináda sino thígítin.

so scéin uns ouh ther stêrro :  
es iauuibt thoh firstánte?

ni sâhun uuir nan ér io.  
er niuuan kúning zeinot.

man in uuóroltî alte,  
uuoio iz iuuu buah singet.”

then kúning anaquâmun,  
thero sêlbero uuorto.

uuárd es thar gidrúabit :  
thaz uuir nu niazen géro.

the Gothic version, which was translated from the original Greek, interpret the words in the same sense as Otfried. The Gothic runs thus: "Vulthus in haulistgaru Gotha: gah ana airthai gavairthi in mannam godis vilgins." Ulfilas Gothicsehe Bibel-übersetzung; Edid. J. C. Zahn. The Anglo-saxon version is as follows: "Gode sy wuldor on heahnesse, and on eorþan sybb mannum godes willan."

nirstriche for ni-erstriche.

theist is a contraction for thasz ist.

antfang, from auffahan, empfangen.

in gisihþ frôno, in öffentlichem gesicht; i. e. vor aller augen.

thâr zâmun se scôno. da ziemten sie sich so schön, i. e. da erschienen sie so schön.

# Book I. Chapter 17.

There came wise men from the east.

There came men from the east into the land, who knew the path  
of the sun;

the arrangement of the stars: such was their skill.

They enquired for the child and for the road.

and made it also known that he was the king.

They asked where he was born,

and earnestly begged that it might be shewn to them.

They related a strange and very beautiful sign,

a wonder portentous; since no man ever heard this.

That of a virgin a man was born;

and also his bright sign shining in heaven.

They told that they quickly saw a star

and they made it known that it was His.

„We saw His star though we were ignorant of the town:

and we came that we might worship and implore His favor.

Afar off in the east shone the star also to us:

is there any one in this land, who can however in any way under-  
stand it?

The stars we always reckoned; never before saw we this one:  
therefore are we now agreed that it points out a new king.

So they write in our country from old generations.

as ye also tell us, that your scripture relates it.”

As soon as these words reached the king

he was very much terrified at the same words.

And every man's head was thereat troubled:

they heard unwillingly, what we now gladly enjoy.

Thie búachara ouh tho thäre  
sie uuas er frágenti

Er sprah zen éuuarton  
gab ármer joh ther rícho

Thie burg nántun sie sár,  
mit nuórton then ér thie áltun

So er giuníso thar bifand

tháht er sar in fésti;

Zi imo er ouh tho ládota  
mit ín gistuant er thíngon

Thia zit éiscota er fon ín

bat sie iz ouh birúahntin,

“Gidúet mih,” quad er, “ánaunart bi thes stérreu fart;  
so fáret eiscot thäre

Sin éiscot io gilícho  
slíumo duet ouh thánne

Ih uuíllu faran béton nan:  
thaz ih thar zúa githinge

Lóug ther uuénego mán:  
er uuólta nan irthuésben

Thaz ímboť sie gihórtun,  
yrscéiu in sar tho férro

Sie blídtun sih es gáhun  
joh filu fráuuálícho

Leít er sie tho scóno  
mit síneru ferti

Thaz hús sie tho gisáhun  
thar uuas ther sún guater

Fíalun sie tho frám hald:  
thaz kínd sie thar tho bétotun,

Indátun sie tho thäre  
réhtes sie githáhtun

Myrrun inti uuírouh  
géba filu màra:

Ih ságen thir thaz in uuára:  
thiz uuás sus gibari

Kúndtun sie uns thánne,  
gilóuba in girílti

Thaz er úrmari  
ouh kúning in gibúrti,

gisamanota er sare;  
uuar Kríst giboran uuurti,  
sélben thesen uuórton:

ántuuurti gilícho.  
in féstiz datun álaunuar  
fórasagon záltun.

uuar drúhtin Kríst gibóran uuard,

michilo únkusti.

thie uuísun man thih ságeta;  
joh filu hálingon.

so ther stérro giuunon uuas qué-  
man zin;

bi thaz selba kínd irsúahntin.

bi thaz kínd säre  
joh filu giuuáralícho;  
iz mir zi uuízanne.

so ríat mir filu mánag man;  
joh imo ouh géba bringe.”

er uuánkota thar filu frám;  
joh uns thia frúma irlesgen.  
joh iro férti íltun.

ther séltsano sterro.

sár sie nan gisáhun

sin uuártetun gilícho.

thar uuas thaz kínd frono;

unas er iz zéigonti.

joh sar thara ín quamun,  
mit síneru muater.

thes guates uuárun sie báld;

joh búldi sino thígítim.

thaz iro dréso sare.

thaz simo géba brahtun:

joh gold scínantaz ouh,

sie suahtun sine uuára.

sie móhtun bringan méra:

theiz géístlichaz uuári.

so uuír firnémen alle

in theru uuúntarlichun gífti:

uns éuuarto uuari

joh bunsih dóť uuarti.

The scribes also he there assembled forthwith;  
them he asked where Christ was born.

He spake to the priests these same words;  
rich and poor gave the same answer.

They named that town; they made it very certain  
with words which long ago the old prophets foretold.

When he had discovered with certainty, where the Lord Christ  
was born,

he immediately resolved upon a great deed of horror.

He invited to himself the wise men whom I have mentioned  
with them he began to speak many things secretly.

He asked of them the time when the star had first come to them;

and he bade them observe it until they found the child.

"Be attentive," said he, "unto the path of the star:  
so go and enquire there forthwith for the child.

Ask for him in the same manner, and very carefully,  
and then at once make it known to me.

I will go and worship; thus many have strongly advised me,  
that I may apply myself to this, and bring him also gifts."

The wretched man lied: he had very different thoughts;  
he desired to make away with Him, and to destroy our Lord.

They obeyed the command, and hastened on their way  
the strange star shone to them afar off.

They rejoiced thereat as soon as they saw it,  
and very joyfully waited upon it together.

It led them beautifully thither where the holy child was:  
by its path which it shewed them.

They saw the house and immediately entered into it:  
there was the gracious child with his mother.

They fell down before him: they were confident of good;  
they worshipped there the child and implored his favor.

They opened forthwith there their treasure,  
they thought it right that they should bring him gifts.

Myrrh and incense and glittering gold  
many costly gifts: they sought his favor.

I tell you this in truth: they might bring more:  
it was thus done, that it might be a spiritual token.

Then they preached to us that we all may hold  
a constant faith, through their wonderful gifts,

That he was a highpriest unto us  
and a king from his birth, and for us suffered death.

Sie nurtum sláfente  
 in dróume sie in zélitum  
 Thaz, sie ouh thes ni tháhtin,  
 noh gikúndtin thanne  
 Tho fúarun thie ginóza  
 hártó ílente

fon éngilon gimánote:  
 then uueg sie fáran scoltum;  
 themo kúninge sih náhtin,  
 thia frúma themo mánne.  
 ándara stráza  
 zi éiginemo lánte.

### NOTES.

Girusti, *gerüst*, mechanismus. — list, wisdom; the German word *list* is now only used in the sense of cunning.

ciseôn, Gothic *aiviseôn*; English to ask.

hébíg, weighty; literally raising up the other scale.

in unorolti; according to Grimm (*Grammatik* vol. III. p. 394) the original signification of this word, of which the simple word *alt*, forms a part, is “*seculum*,” and not “*mundus*”; it is also found in the form *unëralt*; in old-saxon *unorold*; anglo-saxon *veorold*; old-norwegian *vëröld*; Engl. world. *thih*; for *thiu ih*, *die ich*.

unánkota thar filu frám; literally he departed much therefrom.

dreso, french *trésor*; this word and some others had, even at this early period found their way from the Latin into the German language.

unírouh, or uníthrouh, *weihrauch*.

gift, English gift. In modern German this word bears only the sense of poison, a signification which probably has its origin in a euphemism. It is

They were in their sleep warned by angels;  
 in a dream they told them which way they should go:  
 That likewise they should not think to go near the king  
 nor then make known the good Lord to that man.  
 Then went the companions by another road,  
 making much haste, to their own land.

used in this sense in writings of the thirteenth century. *Lieder und Sprüche Herrn Walthers von der Vogelweide*. Ed. Lachmann, p. 25. By the gift of incense was denoted the priesthood, by that of gold royalty, and by that of myrrh was signified death.

éwarto, a priest, literally a guardian of the laws. éwa, éwi, éa, é; Greek *εἰωρ*, latin *ævum*; anglo-saxon, *æwe*; icelandish, *æli*; signifies first a generation, an age; hence a law that has been long in force, and is irrevocable; thus in the *Nibelungen-lied*, 32, 3: *nach ritterlicher e*. Hence *ehe* obtained its present signification of marriage. The word éwarto points at the connection which in German Heathenism subsisted between the service of religion and the administration of justice. There is little doubt that the human sacrifices spoken of by Tacitus were generally the executions of criminals.

*ginósz, genosse, geführte; der mit genießt; from nieszen.*



## Errata.

P. 6, l. 24; for decify read deify.

P. 9, l. 16; for contain read contains.









